

seized Ms arrow, and asked his mother,
 "who are
 the terrible^ who are renowned ?ⁿ

5. Thy strong mother answered thee,
 "lie who
 wishes thy enmity fights as the
 elephant² in the
 inountaino¹⁵

Yarga XLiL 6. O MA.GHAYAN, do thou hear (our
 praise); who-
 soeyer desires of thee, thou bearest to
 him his
 request; what thou fixest is sure,

7. When ITOBA, the warrior, goes
 to battle,
 desirous of gallant steeds, he is the foremost
 of
 the lords of chariots.

8. Thunderer, smite all thy enemies
 that they
 may be scattered,—be to us a most
 abundant
 benefactor.

9. May INDEA, whom no foes can
 harm, send
 before us a beautiful chariot for the acquisition
 (of
 our desires),

10. Strong INDRA, may we escape thy
 enemies;
 may we come to thee abundantly for thy
 gifts, rich
 in cattle.

XLiY. 11. (May we come), thunderer,
 slowly approach-
 ing thee₃—may we be rich in horses,
 possessed of

¹ SduaYeda, I. 3. 1. 3. 3.

² *Jipsah* is elsewhere explained by Sayana as "
 personal charms,"

"teeth," etc. (i. 124,7), or "beauty" (T. 80. 6);
 here he explains

it as "a beautiful (elephant)." Does he take
 it *a.a~dantinf*

Grassmann explains it as meaning the bosom,

or rather that
part of the dress which covers it; and hence he
takes it here as
meaning the cloud which covers the earth and
the mountains
(*i.e. Vritra*).